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ordered and rational no less than production; the blessings of a secure dwelling-place; the risk of falling a prey to drink or to usury; the horror of the Poor Law; the touching prevalence of mutual help among the poor, who ever appear the most generous of almsgivers.

There is, indeed, no "economic man" nor "economic rent" to be found in these pages, nor any other of the fantastic shadows that flit through the pages of the dismal science, but something more worthy of our attention,—namely, living men and women. And let us hope that so good an example in English speech may arouse emulation on both sides of the Atlantic, and that the gifted economists who are now wasting their powers on fruitless verbal strife (witness the portentous literature on "marginal utility") may turn to real life, and give us, for every industrial district in the British Isles and for every State in North America, an exhaustive monograph and a family budget worthy of *Le Play*.

CHARLES S. DEVAS.

THE IDEA OF GOD AND THE MORAL SENSE IN THE LIGHT OF LANGUAGE. By Herbert Baynes, M.R.A.S. London: Williams & Norgate, 1895. Pp. xiii., 239 and 104.

The aim of this book is, by employing the methods of comparative philology, to throw light upon the notions of God, of good and evil, etc., as conceived by the different races of mankind. Such a design would, if realized, be of great historical, and ultimately, perhaps, of philosophical importance. We fear, however, that neither the method nor the author's management of it is adequate to the task. The idea that it is possible by mere etymology (which alone is here meant by comparative philology) to arrive at a knowledge of ancient or foreign religions has long been abandoned by students of mythology. If we grant that the Indo-Europeans worshipped the sky, and that they named the sky from a root meaning "to shine," it nevertheless does *not* follow that "brightness" was their notion of divinity. On the other hand, many of the etymologies given in the book are obviously not the suggestions of an expert. In dealing with purely ethical concepts (Vol. II.) the author is on safer ground: not impossibly the study of language, combined with the study of literature, is competent to trace their meaning and development. But this is a laborious process, very different from the mere citation of etymologies.

We need only add that the book is written in a pleasing and

thoughtful style and testifies to philosophical reading. Selections are given from most known languages, and the languages themselves are characterized.

F. W. THOMAS.

KING EDWARD'S SCHOOL, BIRMINGHAM.

THE GREEK VIEW OF LIFE. By G. Lowes Dickinson, M.A.
University Extension Series. Edited by J. E. Symes, M.A.
London: Methuen & Co., 1896.

This book is intended to serve as an introduction to the study of Greek literature and thought, and is admirably suited to its purpose. And although the preface has modestly addressed it to those who do not know Greek, it cannot fail to be of interest to scholars as well, containing, as it does, an excellently clear, vivid, and accurate account of the characteristic phases of the Greek attitude towards life. The wide subject is treated under four heads,—Religion, the State, the Individual, and Art. The peculiar charm and the peculiar weakness of the Greek religion are plainly set before us,—the lovely forms of mythology that made the dark universe familiar and friendly to man's imagination, the splendour of ritual interwoven with the daily life, and the ultimate inadequacy of it all, its low conception of the divine (spite of deeper elements introduced by Plato and the poets), its inability to find a joy in death, its essentially external and non-spiritual character. Under the head of the state we have a similar balanced estimate of excellencies and defects,—the individual not crushed out by the state nor yet separated from it, but realizing himself as an active member of the corporate whole, and, on the other hand, the acceptance of slavery as a basis, and the necessity of a strict limit to the number of citizens.

The Greek moral system is treated in its connection with their polity. Their ideal in its sanity and balance, the full expression of all the manifold powers of human nature, physical, intellectual, æsthetic, social, harmonized under the guidance of Reason, is shown in telling contrast with the unreduced antithesis between the flesh and the spirit that has perplexed mediæval and modern ethics. At the same time Mr. Dickinson fully recognizes the imperfections in the Greek solution, its disregard of the majority, its dependence upon material gifts. As regards their conception of Art, it is refreshing to find stress laid on the too-much neglected truth that its very essence lay in the fusion of the æsthetic and ethical ideals; that